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TEENS WIN RIGHT TO PEACEFUL DISSENT ■ ON BEING OVERWHELMED ■ BIAFRA CLOSE-UP

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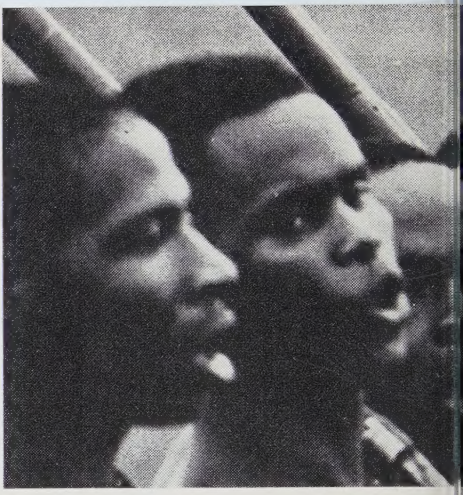

BIAFRA CLOSE-UP

IN A BITTER CIVIL WAR, INNOCENT CHILDREN ARE STUNTED FOR LIFE . . .

In the fighting in Nigeria, KWASHIORKOR (a form of starvation) has been a major weapon of the federal Nigerian troops encircling the rebel Biafrans. And federal bombing of civilian targets has only increased world sympathy for the nine million hunger-threatened Biafrans. With the British and Soviets supplying arms to Nigeria and the French aiding the Biafrans, the U. S. policy seems to be to remain politically non-interfering and to be humanitarian to both sides. Every night food from world religious groups is flown in to the Biafrans by daring pilots. The only solution seems to be a ceasefire and negotiation. But neither side trusts the other. And the determined Biafrans say: "We will fight until the heavens fall."

All photos by Gerard Klijn

/ith whatever weapons are available, Biafran youth are given a few scant weeks of errilla training in a jungle camp.

diers of the Federal troops of Nigeria (opposite page) have confidence in their erior equipment and numbers. But the fighting is bitter and bloody.

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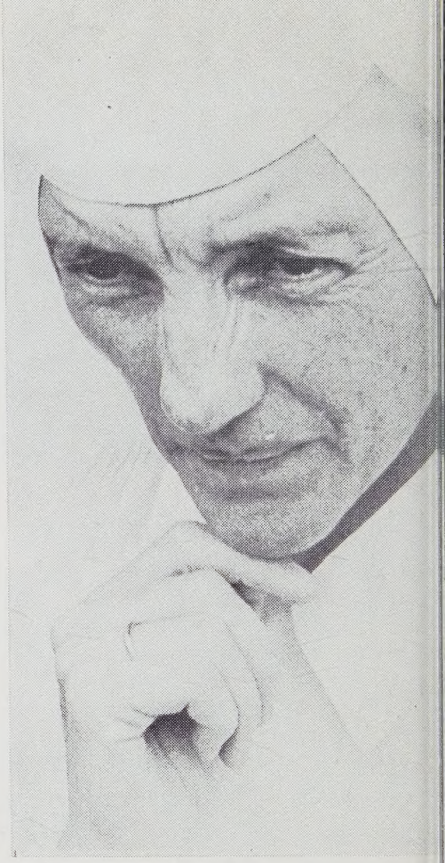
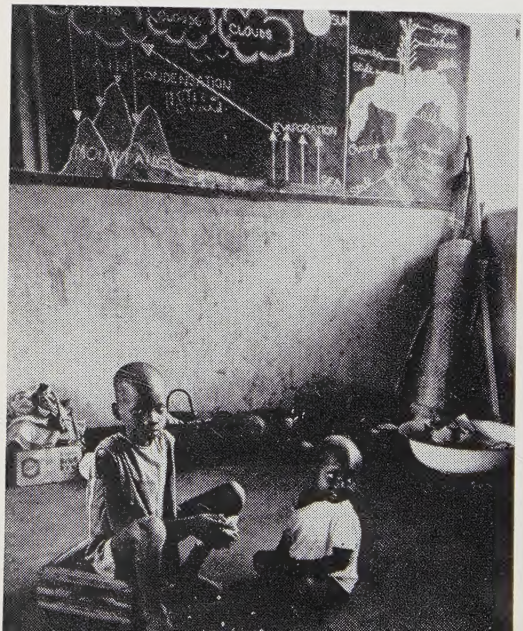
Cover photo by Gerard Klijn



Among white missionaries remaining Biafra is Sister Margaret Bongia. Mos afrans are Christians. The Protestant sionaries who are still in Biafra are m English and Scotch, with a few Amer and Dutch.

her Kevin Doheny distributes milk at the Okpala Mission Station. He is one of 93
ly Ghost Fathers in Biafra.

ran evacuees pray outside a church in an uncaptured Ibo city.


CLOUDS
EVAPORATION

The smallest suffer most—from loss of parents and from starvation. Many who survive have already sustained sufficient brain and kidney damage to deprive them of ever living normal lives.

Good schools are important to the Ibos, who are a proud, ambitious and intelligent people.

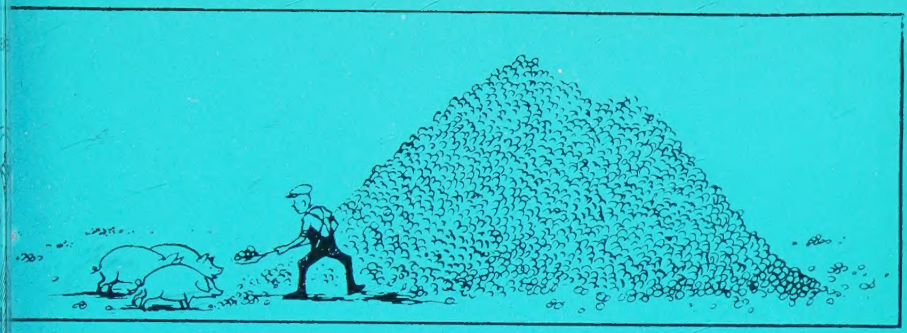
The Ibos fear annihilation by their tribal enemies in Nigeria. Uncertain where to find safety in this small-pocket war, refugees flee in opposite directions.

CARTOONISTS' CLOSE-UP

CARTOONS FROM BEN ROTH AGE

A PURELY "INTERNAL" AFFAIR

IN THE SHADOW OF THE NEWS



IT HAPPENED IN THE SAME WORLD

IF YOU WANT TO HELP . . .

FUNDS ARE NEEDED NOW! Last July 15 the World Council of Churches Fourth Assembly meeting in Uppsala, Sweden, appealed to the churches of the world for $3,000,000 for immediate relief. Church World Service, on behalf of the Protestant and Orthodox churches in the USA, seeks to raise one-third of the amount. YOU CAN HELP by contributing to your own denominational committee, or by sending funds directly to Church World Service, 475 Riverside Drive, New York, N. Y. 10027.

Catholic Relief Services is coordinating the aid to Nigeria-Biafra emergency, on behalf of the Roman Catholic Church in the United States. Contributions can be sent c/o Catholic Relief Services, 350 Fifth Ave., New York, N. Y., or can be made through your local diocesan office.

In Canada aid is being coordinated by the Nigeria-Biafra Fund of Canada (an ad-hoc committee sponsored by the Canadian Council of Churches, Catholic Agency for Development and Peace, Red Cross of Canada, Canadian Save-the-Children Fund, Canadian UNICEF, and OXFAM of Canada). Contributions can be sent to any of these offices, or in care of the Canadian Council of Churches, 40 St. Clair Ave. East, Toronto 5.

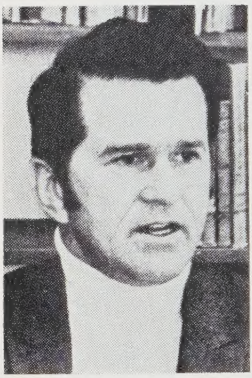
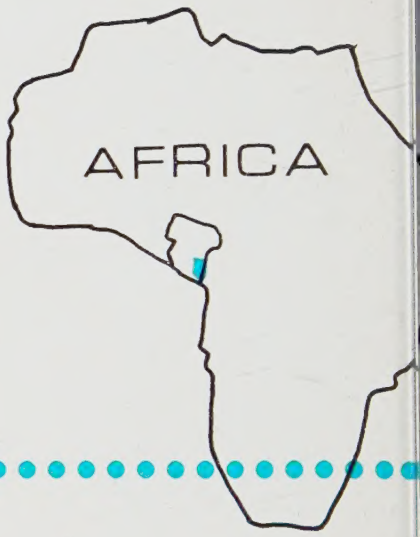


Photo by James Carson



BIAFRA CLOSE-UP:
A PILOT'S STORY

BY JAMES CARSON/Biafra: a word that conjures into consciousness an emaciated black child whose ribs you can count even in the bad newspaper reproduction.

Biafra is a word, also, that prompts conflicting claims, rumors, exaggerations, and frightening statistics: over 2,500,000 Biafrans, mostly children, have died of starvation since the war began there in May 1967. One of the few men in America with current, first-hand knowledge of the war in Nigeria is Jim Dick, a pilot who has flow the blockade to Biafra. I met M Dick for lunch one day to talk abo his work for Biafran children. H came across as an articulate Joh Wayne. The impression is easi justified.

Dick was at one time a hig school teacher, later a guest lectur at Vanderbilt University. Then h became a ferry pilot, picking up ar delivering airplanes all over th world. He was once shot down ov Laos. Now he spends all his tin

Article courtesy of *Face to Face*, youth publication of United Methodist Church.

working to relieve starvation in Biafra, speaking with groups to raise funds for future flights into Biafra.

"I had flown alone into the island of Sao Tome," Dick told a meeting of high school students in Nashville, Tenn., recently. "There were a couple of unmarked Super Constellations at one end of the field, and I started nosing around. I ran into a friend whom I had flown with when I was shot down in Laos, and he asked me if I'd co-pilot for him. 'Where are you going?' I asked. 'North,' he said. 'I heard there's a war going on up there.' And he said, 'That's right. When did you get squeamish?' 'Well, I didn't,' I said. 'But what are you carrying?' 'Look for yourself,' he said. So I did. It was powdered milk. No guns or ammunition, just powdered milk.

"The sun was just going down off our left wing when we lifted off the island and by the time we reached the mainland it was dark. There were no lights anywhere on the

ground and we were flying without lights. We proceeded on our course until the estimated time of arrival and then tried making contact by radio. If we had been off-course and had missed contact we would have had to turn back. The landing strip—actually a section of bombed-out highway—was not lighted. Lights were turned on for 30 seconds on our final approach and if the plane wasn't on the ground, it was too bad. Somewhere up above Nigerian jets were doing figure-eights, waiting for the lights in order to locate the strip and start their bombing runs.

"The kids really stole my heart. To them a white face meant instant love. That's what they have learned from the missionaries, the only white men they know. So they flocked around me wherever I went. I couldn't pick one of them up without all of them wanting to be held. That first trip was in July, 1968. That's how I got into this thing and I've been working for them ever since."

Jim Dick spoke to the students in the high school gym. Immediately after he spoke, a basketball game was held—receipts from the game, and from a dance the students held later, went to aid Biafran children.

During the basketball game, Mr. Dick met to talk and answer questions with the student leaders of Peabody (College) Demonstration School who had arranged for his talk. They were Luther Beazley, Glenn Hammonds, Tom Hobbs, Alan Leisenson, Anne Metzger, an Nancy Patten. Glenn started o their discussion with his question:

Why are the Biafrans starving

The basic reason, of course, because of the Nigerian blockade anything going directly into Biafr The Nigerian armed forces have th Biafrans surrounded in eastern N geria in a small area less than 8 miles across. The Nigerian blockad is primarily to prevent arms fro reaching the Biafrans; Nigeria ha claimed it would let food pa through. But the Biafrans are afra the food will be poisoned. Poisonin of food is an old, accepted metho of warfare in Africa, and in one ca where food reached Biafra by con ing through Nigeria, some 30 to 4 persons died. The Biafrans believ this food was poisoned, whether was or not. In addition, the Biafra believe that if they don't defen themselves by arms that they will b exterminated by the Nigerians, a though Nigeria denies this.

What is the point of helpin the Biafrans? Won't they ever tually be wiped out by the wa anyway, if they plan to fight t the last man?

The Biafrans believe that wit enough food they can hold ou against the Nigerian armed force and eventually win their independ ence. Regardless of the outcome o the Nigerian-Biafran civil war, have—and I believe all American should have—a concern and an ob ligation to get food to the Biafran so they won't starve.

Don't the Biafrans have any food supply of their own?

Not enough to feed themselves adequately. The tsetse fly makes raising livestock impossible in the Eastern Region of Nigeria. Meat, peanuts, and beans, the Biafrans' principle sources of protein, were imported from the north and now for months have been cut off. So have supplies of fresh fish from the coast of Africa and dried fish formerly imported from Scandinavia.

I believe the Biafrans started the civil war with Nigeria. Why?

The answer is complicated and goes back before Nigeria won her independence from Great Britain in 1960. Tribalism has always been, and is today, the strongest unifying force in Africa. Even so, at the beginning of the century, Nigeria was formed by the British without much consideration of this tribalism, uniting three quite different tribes—the Fulani in the north, the Yoruba in the west, and the Ibo, who now call themselves Biafrans, in the Eastern Region of Nigeria. The Ibos as a people are intelligent, energetic, ambitious, and Christian, while the other two main tribes are quite different by temperament, belief, and religion—the Fulani being Muslims.

Following independence in 1960, tribal suspicions and jealousies intensified until five Ibo army officers, in January 1966, killed the Nigerian prime minister and other government leaders who were members of the Fulani (northern) tribe. (The

Airlift Pilot Jim Dick discusses the situation in Biafra with students of Peabody Demonstration School in Nashville.

Ibos point out that this first army coup was army against army not army against civilian.) In revenge, hundreds of Nigerian soldiers of the Ibo tribe were slaughtered in their barracks, and an estimated 30,000 other Ibos were killed throughout Nigeria in September and October of 1966. Following this massacre, some two million Ibo refugees fled to their tribal area in eastern Nigeria, an Ibo army was built up, and the creation of the republic of Biafra was announced in May 1967. So this present civil war has elements of being also a tribal and religious war.

What has been the response of other nations to the war?

Until President Johnson last December announced that $20 million in food would be sent to Biafra, the policy of the United States was one of "hands off," although we maintained our diplomatic relations with Nigeria and didn't recognize Biafra as a nation. Both Britain and the Soviet Union were quick to send arms to Nigeria, while France gave encouragement and military aid to Biafra. Belgium, Czechoslovakia, and the Netherlands stopped their arms shipments to Nigeria.

The Chinese offered aid to Biafra, but it has been refused. For how long, nobody knows. Starving people are going to grab wherever they can when they get desperate enough.

What do these countries hope to gain by helping Nigeria or Biafra?

A winner for their side and friendship afterward. An even bigger motivation, I believe, is to get their hands, if they can, on the 12th largest oil field in the world which is located in Biafra. This oil is another reason Nigeria does not want Biafra to have its independence.

In your speech you mentioned C.I.A. involvement. What has their role been?

Let me put it to you this way. In every foreign consulate I've ever been in there was always what they call a spook. Everyone in the embassy knows who he is. He's the C.I.A. agent, but he doesn't have that title, of course. He's assistant to a director or something. But he is the C.I.A. agent for that country. And it's weird. Everyone acts as if he's not there. That's why they call him the spook. Well, the C.I.A. is our unofficial government. The government in Washington takes the position: hands off. But still the C.I.A. can go in and do something. Like, when this war started, the Holy Ghost fathers didn't have any money to lease airplanes and they applied for help. Somehow they got hold of the spook and he got them a couple of Super Constellations until they could get money.

And who are the Holy Ghost fathers?

The Holy Ghost Fathers are an order which has been in Nigeria almost a hundred years. They're a Roman Catholic group out of the Vatican. Most of them are Irish fathers and, as far as I am con-

cerned, the greatest men who ever lived. When this war started, most of the Methodist, Baptist, Church of God, and Church of Christ missionaries left with their families. The Holy Ghost Fathers stayed. I don't blame the others; they had families, while the Roman Catholic fathers didn't. But the fathers, 93 of them, have stayed inside blockaded Biafra and kept the airlift going. (EDITOR'S NOTE: An American relief spokesman reports that nearly an equal number of Protestant missionaries — mostly Scottish and English, with several Americans—are still at work within the Biafran perimeter of occupation.)

What institutions have been helping the Biafrans, particularly in sending food?

The World Council of Churches and the Catholic Relief Service have been the most active and effective in flying food through the blockade, which has been the only way to get it in. They are being supported by the American Jewish Committee. To a lesser degree, UNICEF and the Red Cross have gotten food and medicine into Biafra. The flights I have made have been part of the effort of the World Council of Churches.

What do you think our government's policy should be toward Biafra?

I think our government should be saying, "Now look, we don't want to interfere with your war. Get out and kill yourselves, if that's what you want, but we're sending in C54's with food tomorrow and jet fighters with them. Fight all you want to, but we're not going to let these children starve." This is an exaggeration, but you get my point.

From the African point of view, wouldn't this be interfering?

As far as that's concerned, what the church groups are doing is illegal. Every flight we make into Biafra is illegal. We're breaking the law to keep those children from dying. ▼

"The kids really stole my heart. . . . They flocked around me wherever I went."

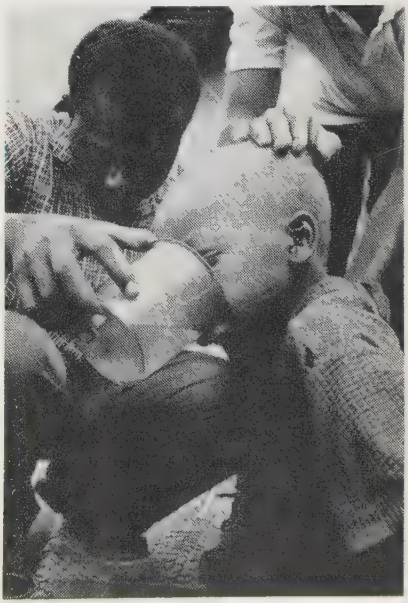
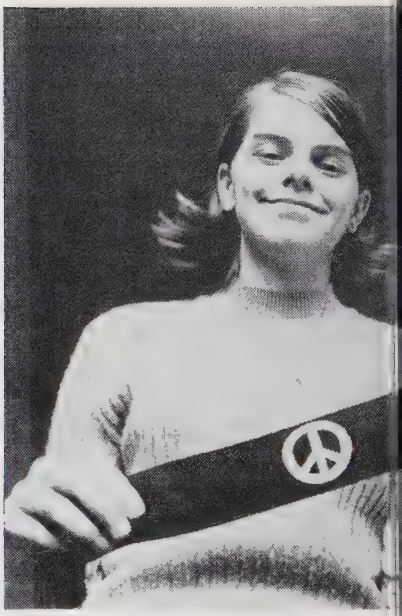


Photo by Gerard Klijn

THE CASE OF THE BLACK ARMBANDS



When wearing black armbands in 1965 caused the suspension of five high school students, including the author and her brother John, the case was appealed.

A personal story behind the recent decision of the U. S. Supreme Court upholding non-disruptive protest in high schools

BY MARY BETH TINKER / On Feb
ruary 24, 1969, the Supreme Cou
of the United States ruled tha
peaceful, non-disruptive protest i
U. S. public schools was legal. In
7-2 ruling, the majority report stated
"In our system, the state-operate
schools may not be enclaves of tota
itarianism. School officials do no
possess absolute authority over the
students. Students in school as we
as out of school are 'persons' unde
our Constitution."

The ruling was made in response to
case where Des Moines high school st
dents, including myself and my broth
John, were suspended from school fo
wearing black armbands to protest th
war in Vietnam.

The case began from events in Decem
ber, 1965, during that season when me
sing praises for the birth of their Savio
in beautiful hymns of love, brotherhood
and peace. There were some, howeve

U.P.I. Photo

who were not singing. There were those who felt the sharp pain of endless misery and suffering. The Vietnamese people were not joyful in that time of American festivity. Many American young men in that country were not joyful. And there were then, as there are today, many Americans who felt and still feel deep compassion for those war-torn people. It is out of this compassion that a need to show disapproval arises.

It must be realized that issues on academic freedom and protests stem from a deep sense of man's insensitivity to man, not only concerning the Vietnamese war, but also concerning relations between men everywhere. The question of freedom is, to some extent, a question of men's sensitivity to each other. It was out of this feeling that our desire to wear black armbands arose.

Originally, a group of college students and adults in Iowa decided to wear armbands during the Christmas Season, 1965, ending on New Year's Day. It was also agreed that there would be fasts on certain days. The purpose of the armbands and the fasts was to be two-fold: (1) To mourn for *all* casualties of the Vietnam war; (2) To support Bobby Kennedy's suggestion for an open-ended Christmas truce ending, hopefully, in negotiation and settlement of the war.

Chris Eckhardt, then a 15-year-old sophomore at Roosevelt High School, heard of these plans and suggested to some high school friends that they also wear black armbands over the holidays. Several high school students, along with Chris, my brother John, and me (who were the only students actually involved in the case) planned definitely to wear armbands. John was a sophomore, 15 years old, at North High School, and I was an eighth grade student, 13 years old, at Warren Harding Junior High.

Rose Peterson, at Chris's school, decided to write an article for the school paper, telling of the plans. But before that article could be printed, it had to be approved by the principal, as there was a school policy that any articles on controversial subjects had to be censored. Peace was considered controversial.

After the Roosevelt principal read the article, there was a hasty meeting of all Des Moines high school principals. This was Tuesday, December 14, 1965. After the meeting they told the students that the newspaper article would not be allowed, and that they would tell the

students on Wednesday, December 15, after school, what decision would be made about the armbands themselves. However, in the Wednesday morning Des Moines *Register* appeared a front-page story announcing a decision by the school administration to ban the armbands in all secondary schools. The reason given for the ban was that armbands would be "disruptive" to normal school activity.

That day, my math teacher spent our whole algebra class period leading a discussion on student protest. He said that if anyone in his class protested, he would be kicked out of class. I asked him if wearing a black armband would be considered a protest. He said, "Yes."

Wednesday afternoon, we planned a meeting to decide what to do. The Chairman of the Board of Education was called and asked if he would call an emergency meeting of the Des Moines Board of Education so that we could discuss the issue with them. It was important that an immediate meeting be held because so few school days were left before the Christmas holiday. He said that he would not, because it would be too much trouble, and there were too many legal technicalities involved for him to call an emergency meeting about such a "trivial" matter.

Our original plans had been to begin wearing the armbands the next day, Thursday, December 16. Chris Eckhardt and I went to our schools with the armbands. Chris was immediately suspended from Roosevelt High. I got through all morning classes with no problem. But when I got to my 1 p.m. mat class, my teacher sent me direct to the principal's office, where was suspended. The reason give by the girls' advisor was that sh was only following orders.

The School Board Chairman co tinued to refuse to call a meetin of the Board to discuss the proble with us. John and several other st dents who had not worn armban on Thursday because they still ha hoped for some discussion and co promise with the Board, wore arm bands on Friday. John's princip told him he was not technicall "suspended" but that he would hav to remain out of school until he re turned without an armband. Whe John asked the reason, he said, lik my advisor, that he was only follow ing orders from the "hierarchy." Th other students were suspended a Roosevelt High.

It is interesting that the onl school incident of "disruption" wa in a gym class at Roosevelt on Wed nesday, December 15, after an an nouncement came over the schoo loudspeaker that a ban was in effect A gym teacher told his fifth perio class that instead of the regula school yell in rhythm to their calis thenics, they were to chant, "Bea Viet Cong!" He also said that h would not look, but if students no ticed classmates who were not yell ing, then they could go ahead an beat them. Two refrained, but n incident occurred.

At the next regular School Boar meeting, Tuesday, December 21 with a lot of people present, man expressed their concern to see th Board reverse the ruling of the Ad

Photo courtesy L. Tinker

"On Christmas Eve we got a call saying our house would be bombed by morning"

When the Des Moines School Board discussed the armband case in December 1965, the author, then 13, was accompanied by her mother (beside her) and her father, the Rev. Leonard E. Tinker, Jr., (behind Mary Beth).

ministration. The Chairman stated later, "The Board room was filled to capacity—overflowing." Different members of the Board argued that it had the power to suspend certain rights if in the interest of the school. They felt our right to free speech would infringe on others' rights to be educated. Two School Board members expressed support for us.

We said that any individual had the rights as provided by the U.S. Constitution whether he was in school or not. We did not believe then, and still do not believe, that rights are provided only for adults, just as the colonists did not believe that only wealthy landowners were the only Americans with rights. We thought that everyone in America, including students, had certain rights, and that no one, not even the School Administration nor the School Board, could take them away.

The outcome of that meeting was that the Board decided to postpone their decision until their next meeting, scheduled for January 4, 1966. As we had planned to stop wearing the armbands on New Year's Day, they were making our protest virtually ineffective by postponing their decision.

During the time between School Board meetings, we talked with people about the armbands and received many phone calls and letters, some friendly and some obscene and threatening. I remember particularly that on Christmas Eve we got a call saying that our house would be bombed to the ground by morning. We received many "hate calls," we had red paint thrown at our house, and we got many threats to our lives. But, more importantly,

we got the encouragement and warm support of friends and supporters all over the country, which we greatly appreciated.

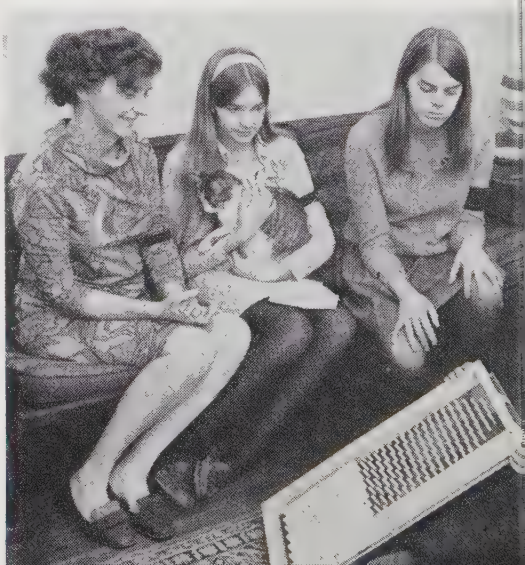
Interesting to note is that during this time, the School Board held a secret meeting, although their own regulations said that secret meetings were not allowed. A Des Moines *Register* reporter somehow found out about the meeting, and published a picture of a sign on a hotel door of the room in which the meeting was held, saying "D.M. School Board Meeting."

At the second "official" School Board meeting, January 4, 1966, also packed with an overflow crowd, the Board voted to uphold the ban. Then, after speaking with lawyers from the Iowa Civil Liberties Union, we began to seriously consider taking the case to court. Very soon after this, the decision was made to take legal action, and we returned to school. We wore black clothes to school for some time after that. John wore only black until the end of th school year. When asked what h thought about our wearing blac clothes, the School Board Chairma said, "Well, I guess we'll have t let them keep their clothes on." H was right about one thing!

Here, I would like to say some thing about the reactions and fee ings of our fellow students towar us. Most students felt, like the ol cliché, that even if they did no agree with our opinions and action that we had the right to freely ex press such opinions and to so ac There was, however, some bitterne and name calling. The Board sai that a minor reason for the ban wa to protect us from such element However, as one School Board mem ber stated, if the School Board reall wanted to protect us from these dis ruptive elements, they should hav taken actions against them, not us On the whole, the reactions of ou classmates were quite good. Mos supported us.

"We decided on our own to wear armbands, but our parents' support made it easier."

Photo from St. Louis Post-Dispatch



Last month, Mrs. Tinker, Hope and Mary Beth listened to Paul explain his exhibit for a local science fair. The Rev. Mr. Tinker is in Paris observing the peace negotiations as a peace education secretary for the Quakers.

The case went to the Federal District Court, where it was heard July 25 and July 26, 1966, sponsored by the Iowa Civil Liberties Union. Judge Roy Stephenson upheld the School Board's ban on the arm bands. It was appealed to the Eighth District Circuit Court of Appeals, St. Louis. In April, 1967, it was heard before the three-judge court. They in turn decided to refer it to the eight-judge court. In October, 1967, the eight-man court, which is requested to sit only rarely by the three-man court, issued a 4-4 decision. Technically, this upheld the lower court's ruling. But it was appealed then to the United States Supreme Court. In the spring of 1968, the Supreme Court said they would hear it. The American Civil Liberties Union supported the case.

Many people have questioned, examined, and disputed the role that our parents played in the case. They would believe that our parents used us to further their own beliefs. To be realistic, I can hardly imagine a parent *forcing* his children to protest the Vietnam war. The belief of my parents in the importance of man's sensitivity to man, of being aware of what is happening in the world, and in free thought, have admittedly affected me. I greatly appreciate and value the fact that my parents allow me to think freely. I might add here that my little brother, Paul, then eight, and my little sister, Hope, also wore armbands but were not suspended because the ban did not apply to grade schools.

I do not believe that one can put an age limit on thinking or sensitivity. As a matter of fact, children are often much more sensitive to the basics of life than older, more calloused people are. At the time, Hope said, "Just because I am only 11 does not mean that I do not grieve for children and grown-ups and soldiers who are dying." Each of us decided individually to wear an armband. The fact that our parents supported us did make it easier for us, but we decided on our own.

We are often asked our reaction to the case and to the recent decision of the Supreme Court. Before answering, I feel it is important to say that I realize our reaction at this time is no more important than the reaction of any other person. We happen to have started the spark to get the case going, but now it is in the hands of the people to review the decision and to react to it.

My brother John is now a freshman at the University of Iowa in Iowa City, Iowa. Here are his reactions to the decision:

"This decision has come at a time when many Americans are afraid of students. They believe (and rightly so) that students want to destroy many of the structures and systems that they have built. It is ironic, however, that they should think that by claiming certain rights we were in some way destructive of the educational system. No student can learn about democracy and be expected to know what is democratic and what is not democratic unless he has experienced it in his educational career. If school systems cannot operate and at the same time provide students with the rights to which they are entitled, then they will be changed, and should be.

"School systems throughout this country have imposed their wishes upon students. They have given little or no thought to the rights of students. This cannot exist within a true democracy because before long the society would destroy itself.

"The Armband Case should provide a precedent. It should provide a springboard

for further students rights. I believe that this is in the best interest of our country and of the democratic system as a whole."

As for myself, I feel that the case is at present virtually insignificant. First of all, the "movement" in this country has progressed beyond black armbands. People are thinking that the Vietnam war is just one bad product of a basically corrupt society. People are not content to mourn silently for Vietnam's dead. They want to act in a way that will get to the basis of a government that would carry on such a war, a government that drafts boys to fight and die unwillingly in it, and that starves its poor to pay for it.

Secondly, the courts are only now clarifying the legality of something that people have been doing legally and legitimately for years. Most of the people I talk with find it almost unbelievable that a school would suspend a student for wearing a black armband. And that was three years ago—they feel that if a school system did that today it would be just incredible. I must say that the exception would be those very conservative schools where wearing a black armband might be grounds for disciplinary action, even today.

This leads to my third point. The Supreme Court ruling is worded in such a way that a conservative school administration could still restrict the free speech of its students. The court says that the protests must be peaceful and non-disruptive. Who is to judge what is peaceful and what is disruptive? This is, of course, left up to the individual school administration.

I feel that the courts and the laws are not keeping up with an impo tant part of the people. America supposed to be the great gover ment by the people—yet we see th people being held back by the go ernment time and again. In thes days when we find that "the tim are a-changing" almost from day t day, it still takes our court syste three years to reach a decision o only one small part of the total que tion of academic freedom. I ser ously wonder if this will be fa enough to keep up with the peopl and their needs.

In a dissenting opinion, Justice Hug Black said that the Supreme Court m jority decision would begin a "new revol tionary era of permissiveness in this cou try." I think that violent protest on t campuses has come about because of t failure of the government, the educato and adults to respect peaceful protes such as ours. By supporting the right peaceful protest, I do not think the S preme Court was encouraging violenc However, students (and black people have been discovering that non-violence not respected or recognized as a legit mate means for change. Had this decisio come a few years earlier, it might hav encouraged these people that non-violenc was respected. However, non-violence still not really respected by this countr People are only defending it and cryin praises for it because they are so afrai of violence.

Justice Black also said that studen should "keep their minds on their scho work." I think that education means a l more than math and English. It is impo tant, especially today, that students hav the opportunity not only to learn, but t think. Creative learning is where studen are given the chance to think, and to r late their thoughts to the world arou them. Inter-communication between st dents, as Justice Fortas said, is "not on

an inevitable part of the process of attending school, it is also an important part of the educational process."

In another point, Black said that "taxpayers send their children to school on the premise that at their age they need to learn, not to teach." If people will not accept the fact that children and students do have ideas to contribute, and can, to some extent, 'teach' their elders, then America has become a stagnant society without a growing edge. Society, and especially a democratic society, must recognize that the ideas of their young are important. When we get to the point where teaching is a one-way process from teacher to student, then America will cease to benefit from the ideas of its young, and thus cease to grow.

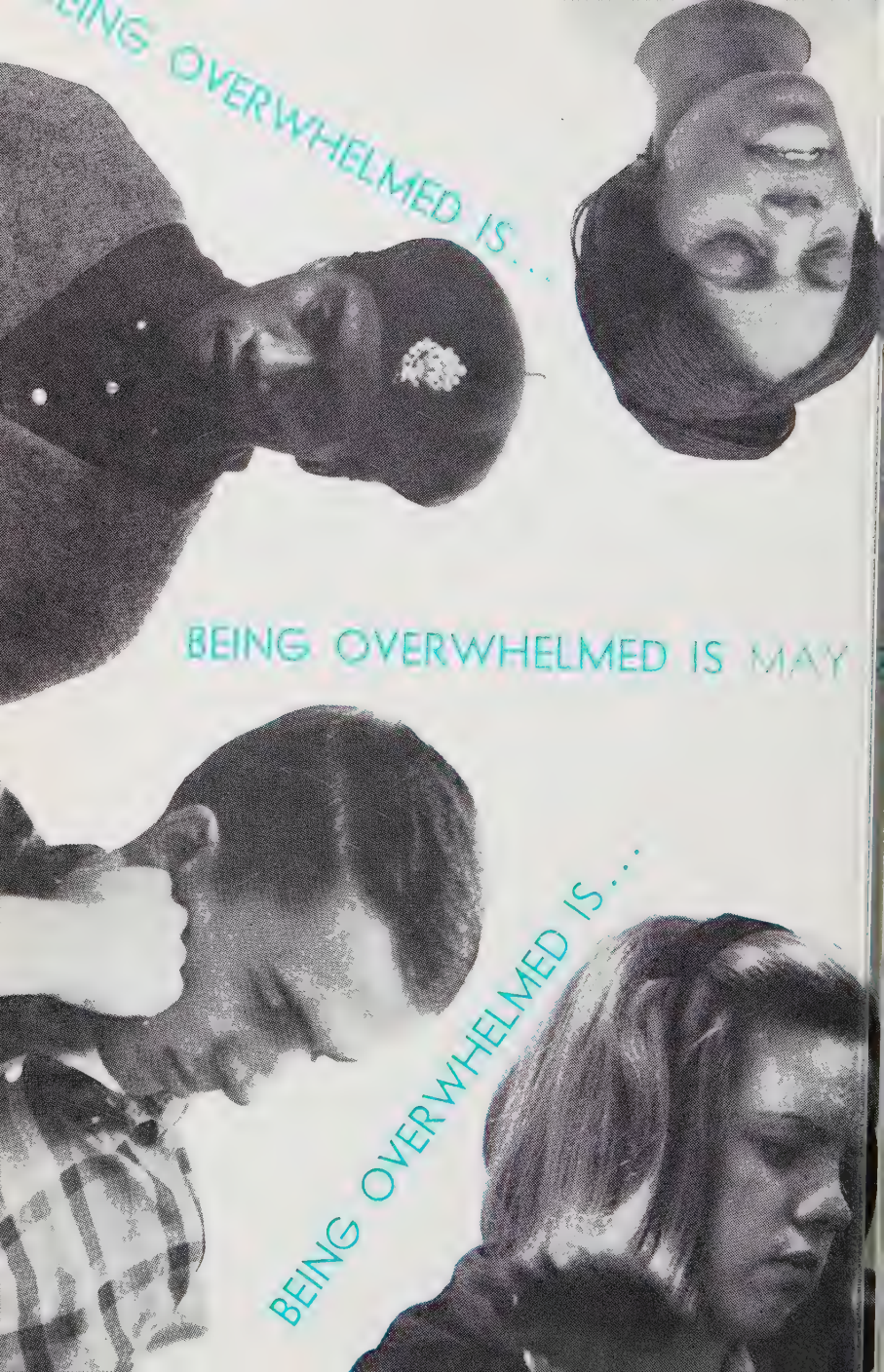
In closing, I would like to say that students in this country have only recently been discovering the power they can have, and have only recently been trying to utilize the rights that are guaranteed to them in the Constitution. Students must realize that, contrary to previous beliefs, they have at least as big a part as anyone else in the shaping of their country. Our schools should be centers for real learning and for real free thinking. Instead of mass-producing citizens who will fit into society, the educational system of a real democracy should create thinking individuals who challenge this world and have a genuine desire to create a better one.

The recent Supreme Court ruling has been one step in deciding the total question of academic freedom. I only wonder if it was enough and if it was soon enough. Just as the commandment, "thou shalt not kill" is not qualified to say that one can kill Viet Cong or Communists, so the amendment guaranteeing free speech is not qualified to say that children or students do not have this right. Students can, and should, have a real role in the future of this country now and in the years to come. Students, and possibly even the Supreme Court Justices, are beginning to realize this. ▼

The author, Mary Beth Tinker, now 16, is a junior at University City High School, St. Louis, Mo., where her family moved when the Methodist Bishop assigned her father to a post with the American Friends Service Committee. Her mother is studying for a Ph.D. in psychology while teaching part-time at the university.

"Issues of academic freedom and protests stem from man's insensitivity to man."

Photo by Mark Lieberman


BEING OVERWHELMED IS...
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BY WILLIAM FINLAW/The book market is being glutted with a group of little booklets entitled "Happiness Is . . .," "Misery Is . . .," and "Ambivalence Is. . . ." Inside these booklets we read such things as, "Happiness is knowing your father has had three martinis while you were building up your courage to ask him for the family car." "Misery is spending the whole night smiling at your boyfriend and seeing in the mirror when you get home that there was a small piece of hamburger caught between your teeth." "Ambivalence is seeing the boy who stole your girlfriend go over a cliff in your uninsured car."

Most of these little books are for fun and games. We breeze through them, get a chuckle here and there, remember a few of the good ones, forget the rest, and then get on with the important things in life. The fact remains, however, that the subject matter treated so lightly in these booklets deals with feelings that we do not treat so flippantly in real life. We desperately want happiness, we try as hard as we can to avoid misery, and we know the deep anxiety that real ambivalence can cause us. In short, there are times when we do not want to deal humorously with our emotions, rather we want to be very serious about a very serious subject.

As chaplain to a Juvenile Court Detention Center where young people are held awaiting trial, I see the gamut of emotions played out before me almost every day. Here is Henry who has been released. He can hardly sit still as we talk about his plans, he is so overjoyed. Here

"When we are overwhelmed, our emotions are pushed to the point where we've got to tell someone about it."

is Jack, who has been sentenced to the State Reformatory. This six-foot 16-year-old is so miserable he breaks down and sobs. Here is Mary, going home, yes, but only because she is pregnant, and she knows she will still have to face charges after her baby is born. While various emotions are evident, there is one feeling all seem to have in common: that is the feeling of being overwhelmed. It is on this emotion that this article will dwell.

The feeling of being overwhelmed can be a positive or a negative thing. There are probably a number of events that stand out in each person's memory, when he remembers feeling overwhelmed in a happy way. A boy might think of the time he got his driver's licence —the day he first drove with no one else in the car. A girl might remember the night she was invited to the Senior Prom, or her first orchid. And if that young man or woman is honest about these feelings of being happily overwhelmed, he or she will admit that they were just bustin' to tell someone else all about it. The boy might have phoned a friend and said, "Hey, you want me to drive over and pick you up?" and when his buddy asked him how he could do that, almost as an afterthought, "Oh yeah, I got my licence today." The girl might not feel she had to be that devious. In fact, can you imagine any girl NOT telling everyone she knew about being invited to the dance b the best looking boy in class?

So far we have talked about bein overwhelmed in its positive sens and we have added a dimension i that we have said when one is reall happily overwhelmed, he feels con pelled to tell someone about it. Bu this feeling can also be a negativ unhappy, devastating thing.

The most vivid memory I have feeling this way is of the summer b tween college and graduate schoo I was married, had one child, an was working at the job I'd had a through college. I could have staye on during that summer and kep things together fairly well finan cially. But, I was a college graduat now. Maybe I could fill in for som corporation president so that h could relax on his vacation knowin things were in my good hands While, of course, there were n openings for fill-in presidents, w did receive a promise of a good pay ing job in a distant city. We loade our car with bare essentials and wen to find the promised job.

The job fell through. Despair Yes. Being overwhelmed? Not yet That came later, when day afte day I would go from place to place willing to take any job, and be in formed that there was no interes in hiring a man who would be leav ing in such short order. As ou rather meager bank account dwin dled to almost nothing, as my wif tried to look brave and cheerfu when I'd had no luck, that is whe despair began to turn into a feelin of being overwhelmed.

When we are overwhelmed, ou emotions are pushed to the burstin point—a point where we have go

Photo credits on page 24 (top to bottom): Ken Thompson, Don Rogers, Ken Thompson, Don Rogers; page 25: Don Rogers, James Joern.

to tell someone about it. While it is easy for us to see this "telling" aspect in its happy, positive way, it may be more difficult for us to do this when we are overwhelmed in a negative way. It does not involve much sweat to tell another person about something nice that is overwhelming you, but it sometimes seems impossible to tell another about some of the negative, shameful things that overwhelm us.

But, the writer's experience seems to bear out the fact that when people are overwhelmed they have to tell, regardless of the fact that the information may seem to them to be very bad. Any person in the counseling field knows that people get to the point where they just have to talk to someone about what is going on inside them. In fact, that is the whole essence of counseling. Persons may try to run from this revelation by all kinds of self-deluding tricks, but their very running shows how desparate they are to tell, to get it out in the open, so that they can share what they see as their terrible burden with another.

For young people, the negative feelings that sometimes seem to reach the point of being overwhelming can take many avenues: Worry about the fact that probably everyone else is going to make it in this world and you are not; the feeling that everyone else seems to be enjoying his teen years and you are miserable; the concern that you are the only one in the whole universe who has such terrible sexual fantasies; the idea that your parents seem to expect so much more of you than you feel able to produce—the list is endless.

By this time, you are probably nodding your head in agreement—you can understand, in fact, you know, what it's like to be overwhelmed, both positively and negatively. But, you're also probably wondering what that all has to do with May 25 (since the title of this article is: "Being Overwhelmed Is . . . May 25").

May 25—at least this year—is the Feast of Pentecost. Remember Pentecost? It had something to do with fire and wind and men looking as if they were drunk, and speaking so that everyone could understand them. Sort of a strange story—so foreign to our experience. Or is it so foreign after all? When we get hung up on the imagery used by the biblical writers, we miss the important fact that they were dealing with the same kind of overwhelming experience and accompanying emotions that we are discussing.

Take the time you have felt most overwhelmed, and multiply it by whatever power you think necessary to picture how the disciples must have felt after Jesus' death and resurrection. They had left their homes, their jobs, they had given up everything to follow one who seemed to promise them what they were missing in their lives. But when it came to that "moment of truth" when they had to stand up and be counted, they had taken off, had watched from the safe edge of the crowd as he died the slow, painful death of crucifixion. Then, according to the biblical accounts, he appeared to them, forgave them, promised them all kinds of things—that they would receive power and be his witnesses. They must have

"It was when the disciples felt the most overwhelmed that God spoke to them in a way they'd not heard before."

been all mixed-up. They must have felt completely overwhelmed.

Luke tells us that it is this group of men who "when the day of Pentecost had come, . . . were all together in one place." One could imagine that they were engaged in an early form of group therapy. All of a sudden, the significance of who they were, of who Christ was, and what it all meant came to them. They were transformed from a group who felt so overwhelmed in a negative way, to a group of persons who were overwhelmed with happiness and joy. They had found out what it's all about, Alfie!

Luke continues to relate how they rushed out of the room to be what Christ had promised them they would be. They are so excited about it all that they appear to be "way out" to those attracted by the commotion. But Peter (Mr. Chicken up to now) tells them like it is.

Pentecost is not so foreign to our way of thinking, for it holds a real clue to how we can handle our feelings when they are pushed to the bursting point.

We learn from the experience of Pentecost, that it was when the disciples felt the most overwhelmed, that God was somehow able to speak to them in a way they had not heard before. In their openness to one another as to how helpless each felt, could it just possibly be that they had found the very essence of Christianity? You bet your sweet potato! It is precisely in that kind of situation that the real meani of Christ's death and resurre tion came alive for them. Imagi feeling as low and crummy as the did, and recognizing together th God loved them and cared for the as if they were perfect, that Go would move in history out of h eternal plan for all men, even then and that God's plan for them a for all men could not be defeate No wonder they were able to com out of the depths of despair int the height of ecstacy in such sho order.

Could it be that we can lea something about ourselves fro their experience? Could it be that is when we feel the least self-su ficient, the most helpless, that Go is the closest to us? Could it h when we get to the point that w HAVE to share with someone th terror that is raging within us i terms of helplessness and hopeles ness, and experience the warmth o accepting love, that we first begi to realize what Christianity is a about? Could it be that once w have found our own pentecost, w feel compelled to tell others abou what we have found and what the can find, in terms of help and hope

When is Pentecost? As a symbo of our personal pentecosts it is o May 25th. The more importan question is when was, or when wi be, our personal pentecosts? It wi come at that time when we feel s overwhelmed (first by our lack o everything, and then by the realiza tion of God's love and concern) tha we will be bursting to tell someon about our experience, because tha is what Pentecost, or pentecost is . . being overwhelmed! ▼

THE LORD'S PRAYER

Our Father

Many of us think critically of the heritage of our fathers. Many of us leave our homes because we do not understand our parents. The world of our parents is so much different from ours. You understand our troubles and hopes; you accept our world without haughtiness and contempt, without authoritarian attitude and without unbearable paternalism.

Who art in Heaven

You are closer to us than we are to ourselves. You come to us, you speak to us, you make a fellowship with us and yet we do not have you at our disposal. We realize that your world has a power which puts us before a decision.

Hallowed be Thy name

We often hear that you are dead. Perhaps a certain name died and a new name is being born. You led us to learn to know you and you do not remain without a name: yet our terms can only partly and fragmentarily grasp the reality of your existence.

Thy Kingdom come

In our hearts, we carry a longing for justice, truth, love, freedom, grace, peace and joy. These are the signs of your Kingdom, but in our hearts, there is also anger, hate, a longing for revenge, self-assertion and selfishness. Govern our hearts and the whole of our lives, open before us the gate of the land where freedom reigns.

THE LORD'S PRAYER

Thy will be done

You cross our paths and do not allow us to think only of ourselves. You want us to live in fellowship with other people. You want us to forget ourselves and live for others.

Give us this day our daily bread

We live in luxury and surplus, although millions of people in this world are hungry. Social iniquity, the threat of nuclear war, the cry of children dying of malnutrition and diseases which can be cured—these are the warning signs of our times. We hear your urgent question, "What will you do?"

And forgive us our trespasses

We often wonder about our hard-heartedness; we are inconsiderate and are not in a position to value the gifts we receive in life. In moments which, like lightning illuminate our road, we realize the dangers of our insensitiveness and superficiality.

As we forgive them that trespass against us

We think that the weak should forgive and forget. You teach us to understand that forgiveness can be an expression of strength and sovereignty. You judge us by the presence of your love. In its light, we learn that without forgiveness, we would perish in this world.

And lead us not into temptation

We long for power, glory and property. We do not understand ourselves. We overestimate our strength. We blindly follow doubtful goals. Teach us to bear the

A fascination for our strength keeps us from seeing the evil in ourselves and the powers which work in this world and which have their own laws. The meeting with you frees us from our fears and gives us courage to struggle with these ambiguous powers.

For Thine is the Kingdom

Wherever you reign, the people and nations undergo radical changes. Come and compel us to make a new beginning.

The power

We fear people who have power over other people. We know that power is dangerous. The awareness of your dynamic force helps us to see the limitations of our strength and to know that no regime or government can compete with your power.

And the glory

From your presence in history, we learn to see glory, where people normally saw only suffering, unnecessary sacrifice and death.

For ever and ever

You upset our human criteria, you help us to get out of the prison of our self-centeredness. You speak the liberating word. You accompany man on his way through history. You are our real Father, from generation to generation.

This prayer appears in TUNE IN, a book of prayers for youth. Copyright 1968 by the United Church Press.

GOLIATH
AND THE ARMS RACE

Strong, tall and sure
Goliath stood,
Well-armed with the latest
Military science had devised
A long-range missile,
Called a spear,
And a short-range missile,
Called a sword,
And an anti-missile shield,
So large that it was borne by another
Confident and sure, Goliath stood
Only a stone's throw from disaster.

—Max Brown Vestal